THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The happiest man is he who to the utmost of his power augments the great mass of public or individual happiness."—ROCHEFOUCAULT.

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THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS THE ONLY TRUE CHURCH.

"IN the mouth of two or three witnesses shall every word be established." Thus spoke Jesus of Nazareth and thus wrote the Apostle Paul to the saints at Corinth. If the testimony of two or three witnesses be considered sufficient to establish the truth of a matter, what shall we say of the testimony of many thousands of witnesses? There are among the nations of the earth at the present time about two thousand missionaries of the Church of Jesus Christ of Latter-day Saints. At the call of the Master, through His inspired servants, these men left everything that they held dear in life and went forth, without fee or hope of earthly reward, into almost all parts of the earth with a message of life and salvation to the inhabitants. Every one of these thousands of witnesses bear the same testimony, and that testimony is that in these last days God has spoken from the heavens and revealed His mind and will unto men; that angels have come from the courts on high and restored that which was lost—the Aaronic and the Melchisedek Priesthood, or authority from God to preach the gospel and administer in the ordinances thereof; that the Church of Christ has been re-established on earth, with the same officers that the Messiah placed in it when it was first established, viz., apostles, prophets, evangelists, pastors, teachers, etc.; that the members of this Church enjoy the same spiritual gifts that were enjoyed by the former-day saints; and that the Almighty

is willing to make the truth of these things known unto all those who will pray to Him in faith and sincerity to manifest to them that they are true.

For nigh unto seventy years the voices of the servants of God have been heard declaring these things unto the people. Tens of thousands of missionaries and hundreds of thousands of lay members of the Church have borne testimony to the world that God had manifested to them by the power of the Holy Ghost that these things are true.

Now, the testimony of these thousands of witnesses must be either true or false. If it be true, then all those who reject it will come under the condemnation of the righteous Judge. But if the testimony of these witnesses be false, then condemnation will come upon all those who have borne it, and they will be denounced as deceivers and impostors. It will, therefore, be seen that the testimonies of the Latter-day Saints carry with them either salvation or condemnation. This is a very serious matter, and we are pleased to know that it is beginning to be so considered by many people. A writer in a local paper a short time ago said that "Mormonism" had ceased to be considered a joke in this country.

In the following we shall endeavor to prove that the testimony of these witnesses is true. Why, the very nature of the testimony, it seems to us, is sufficient to do that. In the first place, why should Joseph Smith come out and declare to the world that, in answer to a fervent prayer which he sent up to the Father on high to point out to him the way of eternal life, the heavens were opened to him, and that in a glorious vision he beheld the Father and the Son; that the Lord conversed with him, and revealed unto him many great and important things pertaining to the salvation of the human family? This young man also declared with the greatest solemnity and soberness that angels ministered unto him from time to time; that they committed unto him a dispensation of the gospel, with authority to officiate in all its ordinances, and that he received from the Lord a commission to re-organize again upon the earth the Church of Christ. In testimony of the truth of these things the prophet sacrificed his life, as did also many of his devoted followers. What object could Joseph Smith have in telling such stories as these if they were not true? He could not expect to bring honor and glory to God by circulating falsehoods concerning Him; nor could he hope to gain the favor of heaven by deceiving his fellows. He could not fail to realize that his statements, had they been false, would at the last day bring upon him the condemnation of God, who abhors lies and deception.

But in every part of the earth where the gospel has been preached by the elders of the Church the Lord has raised up witnesses who have confirmed the testimony of His servant, the Prophet Joseph. Yes, hundreds of thousands of true, honest, upright, God-fearing men and women have stood up before the world and testified that

God had revealed to them that Joseph Smith is a true prophet and that the Church of Jesus Christ of Latter-day Saints is the true Church.

The Latter-day Saints are ever ready and willing to give a reason for the hope that is within them. They know beyond all controversy that the Church of which they are members is indeed the true Church of Christ, and the only Church on earth which teaches the pure gospel of the Son of God. Apart from the testimony of the Holy Ghost, which the Lord has planted in their hearts, and which is the greatest of all testimonies, they have other strong and conclusive evidence which proves that these things are true. For example:

The Church of Jesus Christ of Latter-day Saints is the only Church which teaches that God is a personal Being possessing a glorified and celestialized body of flesh and bones. This doctrine the Church received from the Prophet Joseph Smith, who claimed to have received it direct from God. Now, this doctrine is either true or false. If it be true, the Church of Jesus Christ of Latter-day Saints is the only Church that is teaching the truth respecting Deity; if it be false, the Church is wrong, and is therefore not the true Church. All other churches teach that God is "without body, parts or passions," that He is "immaterial," that He is "pure spirit," that He "fills the immensity of space." This is a very important matter; it pertains to our eternal salvation, for the Savior said: "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

As we have said, all the sectarian churches repudiate the "Mormon" doctrine of Deity. They have denounced it as the rankest heresy, and worse than that, the most impious blasphemy. "The teaching of your Church respecting God," said a curate of the Church of England to the writer a short time ago, "is sufficient in itself to condemn the whole system. You teach," he continued, "that God is an exalted man; that 'as man is now, God once was, and that as God is man may become.'" We tried to reason with the gentleman, but he was lost to reason. He preferred the doctrine taught by old pagan philosophers to that of men who had seen God and communed with Him, and who, therefore, spoke with authority. We have since learned that the reverend gentleman will shortly leave this country on a mission to a heathen land. He is going to teach the inhabitants of that land about God and how they may obtain His salvation. He will, of course, tell them of Christ, their Savior and their Redeemer, their Lord and their God. His teaching with respect to God the Son will, if he tells the truth, be similar in every respect to that which the Church of Jesus Christ of Latter-day Saints teaches concerning God the Father, viz., that He who is King of kings, and Lord of lords, was once as we are now; that He was once a little child; that He "grew in wisdom and stature"; that He was a man among men; that He

passed through a similar experience to that which we are passing through, being "a man of sorrows and acquainted with grief," and "tempted in all points like we are, yet without sin"; that He was put to death by wicked men; that He arose from the dead, and, clothed with a glorified body of flesh and bones, ascended up to heaven and sat down at the right hand of His Father.

Supposing after our Christian missionary friend had told this story to the heathen one of their number should go to him and say, "Your teaching concerning Him whom you call God is sufficient in itself to condemn your entire religious system; it is the rankest kind of heresy, the most impious blasphemy," how would the reverend gentleman feel? Yet those are the words he used in denouncing our teaching concerning God the Father.

There is no more blasphemy in our teaching concerning God the Father—that He was once as we are now; that He passed through a similar probation to that which we are passing through, and, through His faithfulness attained to His exaltation, than there is in teaching those things with respect to God the Son. When the Latter-day Saints pray to God, they pray to a Being in whose image man was created, a God who has eyes to see, ears to hear, a mouth to speak, and a heart to understand, who begat a Son who was "the brightness of His glory and the express image of His person." This is, in substance, the doctrine of the Church of Jesus Christ of Latter-day Saints concerning God, and it is the the only Church that teaches such doctrine. The doctrine is reasonable, scriptural, true, and is, therefore, one of the strong evidences that the Church of Jesus Christ of Latter-day Saints is the only true Church.

Here is more conclusive evidence that this is the only true Church: From its organization the Church has taught that in order for a man to enter into the kingdom of God he must, besides believing on the Lord Jesus Christ and repenting of his sins, be "born of water and of the spirit;" that is, he must be immersed in water for the remission of his sins, and obtain the laying on of hands for the reception of the Holy Ghost, these ordinances to be administered only by men called of God and endowed with authority to act in His name. This was new and strange doctrine to the people of this dispensation. They had not been taught such doctrine. They had been told by their ministers that all they had to do to be saved in the kingdom of God was to simply believe in Jesus Christ and accept Him as their Savior, that "there is life for a look at the crucified One." Preachers and laymen of almost all denominations have proclaimed against the teaching of our Church concerning the essentiality of water baptism and the laying of hands for the gift of the Holy Ghost. Not long since a Baptist minister in this country, in criticising some of our doctrines in a newspaper article, made light of these sacred ordinances. But no matter what men may say concerning them, the Lord has

solemnly declared that "except a man be born of water, and of the spirit, he cannot enter into the kingdom of God."

So important are these things in His sight, and so essential to man's salvation that He has sent angels to earth in these last days to declare them. This is the doctrine of Christ; it is the doctrine of the Church of Jesus Christ of Latter-day Saints. No other church that we know of teaches the same doctrine in the same manner. If Christ spoke the truth, the Church of Latter-day Saints is the true Church, and the only true Church. This Church teaches doctrines essential to man's salvation, but which are not taught in the churches of the world. Therefore in order to gain salvation in the Celestial Kingdom of God it is necessary for men to become members of this Church, the Church of Christ.

According to the teaching of Christ, all men must receive the new birth— the birth of the water and of the Spirit—before they can enter into the kingdom of God. But, as we have said, this doctrine was not taught among men from the days of the early Christians till it was revealed anew by the Prophet Joseph Smith. Millions of the human family passed away in ignorance of these saving ordinances. What is to become of all these people? They will have the gospel preached to them in the spirit world, and they can receive the ordinances of baptism and confirmation by proxy, that is, at the hands of relatives or friends living in the flesh. This is strictly New Testament doctrine. We are told that the Lord in His disembodied state "went and preached to the spirits in prison" (I. Peter 3: 18-20). The Apostle Peter taught that the gospel was preached to the dead as well as to the living" (I. Peter 4: 6), and Paul refers to the ordinance of baptism for the dead which was practised among the former-day saints (I. Cor. 15: 29). These are true doctrines; they were taught by the Savior and His apostles; they are absolutely essential to the salvation of the living and the redemption of the dead, and as the Church of Jesus Christ of Latter-day Saints is the only Church that teaches these doctrines, they are strong evidence that it is the only true Church.—W. A. M.

HEALED AND CONVERTED.

My Dear Brethren and Sisters and Friends,

I wish to testify to the truthfulness of the gospel of Jesus Christ as taught by the Church of Jesus Christ of Latter-day Saints, and to the blessings that are obtained through faith and the administration of the elders.

On July 17th, 1908, I met with an accident down in a coal mine, by being crushed between the tubs. I was conveyed to the Nuneaton hospital, where it was found that my collar bone and two of my ribs were broken. After two days pneumonia set in, and I lay in a very critical condition; in fact, I was given up as a

hopeless case. My wife, parents and sisters were sent for, as there were no hopes of my recovery.

My dear mother and sister being Latter-day Saints, believed that if I were administered to by the elders I would get better. I had heard mother talk about the missionaries, but had not met any of them, as they were residing at Coventry. My sister wrote to Elders Charles D. Brown and Clement L. Rawlins to come at once, which they did. My mother and sister came to the hospital and asked me if I would like the elders to administer to me, and I answered that I would be pleased to have them do so. When they came into the ward my mother said she saw a brighter look come into my eyes, and I felt a lot better. They read from the Bible (James 5: 14, 15, 16), where it says, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he has committed sins they shall be forgiven him. Confess your faults one to another and pray one for another that ye may be healed. The effectual fervent prayer of a righteous man availeth much." As soon as I heard that I felt faith grow in my heart and told the elders I believed what they had read. They anointed me with oil and laid hands on my head and in the name of the Lord Jesus Christ asked that I might get better and be restored to health again. To the astonishment of my friends and relatives I was up and walking about in a few days and was soon out again. I was in the hospital eighteen days only. When I left, the nurse told me it was wonderful how quickly I had recovered. I thank our Heavenly Father for the blessing I received. One of our gospel hymns says, "God moves in a mysterious way His wonders to perform," and I bless the day I met with my accident. As soon as I had fully investigated the gospel I was baptized, also my wife and daughter, and now we are rejoicing in its blessings. I know that Joseph Smith is a prophet of God, and that my Redeemer liveth; and I know that the Church of Jesus Christ of Latter-day Saints is the true Church. I hope and trust that the Lord will guide and keep me in the straight and narrow path that leads to the celestial kingdom.

Sincerely your brother in the gospel,
HARRY WRIGHT.

13 The Green, Attleborough,
Nuneaton, Warwickshire.

ELDER THOMAS R. WILKES, writing from Woodstock, Cape Colony, South Africa, says: "On November 3rd last Elder Owen L. Brough and I were called upon to go and visit one of our friends, not a member of the Church, who was very ill. We found her suffering with very severe pains in her chest and afflicted with a most racking cough. It was feared she was going to

have an attack of pneumonia. We were requested to pray for her, and did so. We also administered to her and blessed her in the name of the Lord Jesus Christ. We called upon her the following day and found her up and about the house. She told us she felt better as soon as we administered to her, and had not coughed nor felt any pain from that time. Three years before the lady had received a sunstroke, and from that time on she suffered with severe pains in the head, especially when she was in the sun. She has also been cured of this affliction. We feel to thank God for His great blessings to us, for the ordinances of His holy gospel, and for the faith which He has planted in our hearts."

THE COMFORTER.

What was it when my soul was crushed,
My senses ceased their striving;
When grief my very heart had hushed,
That roused me into living?
The Comforter.

What was it when I gazed upon
Loved forms so cold in death
That to me whispered, "Cease to mourn,
And upward glance in faith?"
The Comforter.

What when I groaned in anguish deep,
All earthly friends forsaking,
That bade my spirit cease to weep,
Sweet heavenly thoughts awaking?
The Comforter.

When 'neath the evil slanderer's tongue
My aspirations blighted;
When every hope seemed from me wrung,
What beacon my path lighted?
The Comforter.

What was it when I saw the one
Sweet friend I loved on earth depart
To foreign lands God's word to bear,
That warmed and cheered my aching heart?
The Comforter.

What bade me hope and struggle on,
With patience e'en in striving?
What aids me e'er the tempter shun,
And gives me joy in living?
The Comforter.

It doth enrich me hour by hour
In wisdom, light and glory,
And aids me by its silent power
To sweeten my life's story—
Blest Comforter.

In sickness, sorrow, pain and death,
Temptation and affliction,
'Twill bear each mortal safely through
Who heeds its benediction--
Sweet Comforter.

Richfield, Utah. ANNIE C. LAURITZEN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 14, 1909.

FOR THE BENEFIT OF THE AGED.

ONE of the customs which has entered into and become a part of the social system of the Latter-day Saints, or "Mormons," in Utah is an annual entertainment to the aged of both sexes and of all races, parties, and religions. This extends into the adjacent states and territories, wherever the saints have built up settlements. It is an addition or adjunct to the regular provision made for the sustenence and relief of the indigent. The care of the poor is an essential feature of the doctrine and discipline of the Church of Jesus Christ of Latter-day Saints and is systematically attended to in all the stakes and wards in Zion.

Old Folks' entertainments are annually provided, not only for the members of the Church, but for all persons seventy years of age and upwards, without distinction of class, color, faith or condition. Social parties are given for their benefit in all the wards where the saints are organized. Excursions also are planned at least once a year to take the aged from the large centers of population out into the country, or to other towns, to give them a change and that recreation which tends to enliven, bring friends together, introduce strangers to one another and cheer and encourage those who are on the down-hill of life, and cause them to feel that there is something yet to live for, as well as to direct them to the eternal life to come. The railroad companies enter into the spirit of the occasion and vie with each other in offering free transportation to the beneficiaries. The hospitality of the people of different cities and towns is always freely and lavishly extended, so that all the visitors may be bounteously fed and cared for.

There is an Old Folks' Committee, at the head of which is the Presiding Bishop of the Church, which has grown from a small beginning to a substantial and thoroughly equipped body, having experience in this good work, and understanding all that is needful to be done to make these excursions entirely successful. Music, vocal and instrumental, games suitable for the aged, refreshments by the way, and suitable companions for the feeble are provided, conveyances to and from the trains are furnished, and all is conducted in a cheerful, fraternal spirit, causing boundless joy and satisfaction. Through the kindness of many merchants, articles

are contributed as prizes for the oldest men and women in the company, and for various other distinctions. All individuals of seventy years and upwards wear a red ribbon or rosette, those of eighty and more a blue ribbon, and those of ninety and upwards a white ribbon. Generally the most prominent among the authorities of the Church favor the company with their presence and with words of good cheer and instruction, and many persons of talent give their services for the entertainment of the aged.

This custom is now being imitated, to some extent, in several parts of the United States, but it takes the Old Folks' Committees of Utah to infuse into these gatherings that hearty, whole-souled united and enlivening spirit which always attends these parties in Zion. Our friend and brother, Charles R. Savage of Salt Lake City, is justly looked upon as the great promoter of the Old Folks' movement from its very inception to the present time. There are others who have been with it from the very beginning, but most of the original committee have passed away. The authorities of the Church, however, have always favored and assisted it, so that it has become an establishment, associated with the ecclesiastical organization. It is a most admirable institution, and one of the many evidences of the advanced Christian tolerance, brotherhood, good-will, and enlightened development among a people who are misunderstood and misrepresented so much throughout the world.

This being a time of general rejoicing and entertainment and recreation throughout Christendom, it appears that something after the same order as that which we have here briefly touched upon might be inaugurated among the Latter-day Saints in these lands. Wherever there is a branch or conference of the Saints in sufficient numbers to warrant such an undertaking, it would be a blessed thing to provide an entertainment for the special benefit of the aged members of the Church and their friends who could reasonably be invited to unite with them in a social gathering. We mean, of course, those of suitable age. Perhaps in this country sixty years old might be the minimum instead of seventy, for away off in our mountain air people generally live to a good old age and retain their vigor. Of course, the invitations here could not be extended to everybody, even of the ages mentioned. It would be too great a task, cause too much expense, and be beyond available room to accommodate them; but where such entertainments can be reasonably and successfully provided, they might include friendly non-members whom it would be wise to entertain.

It is not to be expected that excursions to distant points could be arranged here as they are in Utah, as it is not likely that the railway companies would provide free transportation like they do there. In the winter season, too, it would not be advisable to attempt anything of the kind. In the summer time, something of this sort might be undertaken to some retreat not far distant, where open-air exercises could be suitably conducted. Only such

gatherings as could be reasonably and successfully arranged are intended by these remarks, and then merely where circumstances, means and conditions would admit.

We simply suggest this to the presidents of conferences for their consideration. In cases where it would be impossible or impolitic to go outside of Church membership, plans could be made to entertain men and women over sixty years of age belonging to the Church and a few relatives or investigators, and it would no doubt have good effect in cheering and comforting the poor or afflicted, getting together some who do not usually attend the public gatherings of the saints in consequence of age and infirmity, and diffusing comfort and joy to some folks who feel neglected or cast down, and of promoting that union of heart and soul and sentiment that should abound among the saints of the Most High.

Think it over, brethren of the Priesthood, and sisters of the Relief Societies, and see if you cannot devise something of this kind in the true spirit of kindness to the aged, of succor to the poor, and of heavenly balm to the suffering and sorrowful who need your aid and encouragement.

C. W. P.

Death of Elder Charles Mortensen.—By telegram from President Soren Rasmussen we learn the sad news of the death, from appendicitis, of Elder Charles Mortensen, of Koosharem, Utah, who was laboring at Stavanger, Norway. He arrived here May 17, 1907, and died on Tuesday evening, the 12th inst. Further particulars will be given later.

Christmas Newspapers.—The Christmas number of the *Logan Journal*, a tri-weekly newspaper published at Logan, Cache County, Utah, reflects credit on its publishers. It is printed in three parts, in colored inks, and its twenty-four pages are filled with a great variety of excellent reading matter, suited to both young and old. It is profusely illustrated with beautiful half-tone engravings and zinc etchings. It is a very artistic number throughout and is well worthy of preservation, as it contains a history of Cache Valley, with biographies of a number of the early settlers.

The Christmas number of the *Salt Lake Beobachter* is a very creditable production. The paper is published in the interest of the German saints in Zion. A splendid portrait of President John R. Winder adorns its pages, together with a well-written article congratulating the venerable Church leader on having attained his eighty-seventh birthday. President Winder enjoys good health, is full of vitality and is an earnest worker in the cause of Zion and its people. There is an interesting and beautifully-illustrated sketch of "Independence, Jackson County, Missouri," designated by the Lord as the place of the New Jerusalem, and a great variety of other interesting reading matter.

THE WALL OF JERICHO.

ONE of the objects of ridicule held up by skeptics who attack the Bible as containing evident fiction, is the story of the falling of the wall of Jericho after the blasts from rams' horns blown by the seven priests under Joshua, and the shouts of the people of Israel. It is inferred, but not so stated in the Book of Joshua, sixth chapter, that the great wall was blown down by the breath of the priests and the shouting of the people. The writer of the Epistle to the Hebrews, however, shows that the occurrence was brought about by faith. But it is broadly asserted that Jericho was not surrounded by any wall, and that the whole story is a myth. Newspapers are now publishing a Reuter's telegram of January 9th, which gives particulars of the discovery of that wall, and we deem the dispatch of sufficient interest and importance to reproduce, which we do as follows:

"The *Deutsche Orient Gesellschaft* states that a German expedition engaged in making excavations on the supposed site of ancient Jericho, a collection of mounds in the vicinity of Ericle, near the Dead Sea, encountered the exterior wall of the vanished city eight feet below the surface. The excavators were astonished at the technical excellence of the construction. The wall consisted of three parts. The natural rock foundation is overlaid with a filling of loam and fine gravel, upon which is a well-laid rubble wall, heavily bulging externally, is superimposed to a height of twenty feet, the breadth being from six and a half to eight feet. Enormous blocks are partially employed for the lower part of the wall. Finally, upon this imposing foundation is the fortification wall proper, built of clay bricks. In one place this reaches to a height of eight feet, but it would seem to have been considerably higher, and must have dominated the whole plain. The city walls are estimated to have extended nine hundred yards; four hundred and fifty yards have already been laid bare by the expedition."

HEARING AND DOING.

"EVERY one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand."—Matt. 7: 26.

The Christian religion is not merely a philosophy. It is a divinely revealed rule of life. The great structure of the Christian Church is not a university. It is a technical school. The function of the preacher is to teach how to take the raw material of life and build it into character. The Founder of the Christian Church was a great preacher. During His three years' ministry thousands hung upon His words. And yet at the end He had only about one hundred and twenty disciples. Of the many who listened, only these few were actually learners.

In the Sermon on the Mount Christ lays down the great fundamental principles which should guide His followers. He closes by telling His hearers that those who not only hear His words but do them are like a wise man who built his house upon a rock. When "the rain descended, and the floods came, and the winds blew, and beat upon that house it stood." But those who hear without attempting to practise are like a foolish man who built his house upon the sand. When the time of testing came his house fell. There are many such to-day, men and women whose religion is that of hearing only.

We cannot get any vital religion through the ears only. The truths of Christianity must be digested and made a part of our very life before they can nourish us. The only way to accomplish this is to practice them. Many Christians fall when temptation comes because they are only hearing Christians. They attend divine service regularly. They are familiar with the tenets of the particular religious body to which they belong, but they have never practised what they hear. They are like students at a technical school who have listened to many lectures about the general principles and tools of their trade, but have never actually taken those tools in hand and experimented with them.

He who thinks that merely hearing the gospel preached makes him a Christian and will bring him salvation has a bitter disappointment in store. St. James says: "Be ye doers of the word, and not hearers only, deceiving your own selves." Hearing is important as a first step. "Faith cometh by hearing." Faith is important as a foundation. But "faith without works is dead." One cannot erect a substantial building without a good foundation, but how sad it is to see a strong foundation with no superstructure built thereon. Such a sight speaks of failure, of disappointed hopes. Many a man has been disappointed in his religion because his Christianity has consisted of faith without works, a foundation without a building, hearing without doing.

Let us be practical. Do not be like the man who built his house upon the sand. Be learners. Handle the tools of your religion. Practice the construction of character. Begin by putting at least one principle of Christianity to use. Do at least one kind act each day. Try to conquer some one fault. And as you become more familiar with the tools of your Christian profession God will set you harder tasks and will give you at the same time greater joy in your religion. Your spiritual house will be founded upon a rock.—HORACE R. PELL, in *Family Herald.*

WORK is the true friend and consoler of man, raises him above all his weaknesses, purifies and ennobles him, saves him from vulgar temptation and helps him to bear his burden through days of sadness, and before which even the deepest griefs give way for a time.—M. CARO.

FROM THE MISSION FIELD.

Re-union of Liverpool Conference Elders.—January 7th, 1909, will long be remembered by the elders who are at present laboring in the Liverpool conference. At three o'clock in the afternoon of that day a priesthood meeting was held at the mission headquarters, 295 Edge Lane. It was attended by President Charles W. Penrose, President Edwin E. Crockett, and all the conference elders, thirty-two in number. The meeting lasted three hours, and the missionaries came from it with beaming faces and with a dertermination to labor more zealously—if that be possible—during the present year. Presidents Penrose and Crockett praised the boys for the excellent showing they had made. The Liverpool conference stands at the head of all the other conferences in the British mission in the number of converts made during the year. Two hundred and eighteen baptisms had been performed, being fifty-one in excess of any other conference. This work had not been accomplished by the power or the wisdom of men but by the power of the Spirit of God, and to God be ascribed the glory. President Penrose gave much good counsel to the brethren, exhorting them to shun everything that is evil, to live exemplary lives, and to perform with all diligence the work of the ministry. At seven o'clock a sumptuous banquet, provided by the elders, was served in the large dining hall at Durham House. Three tables, laden with the good things of the earth and decorated with choice flowers, were spread, and about forty persons sat down and did ample justice to the menu. Several toasts were given and responded to, among them being a toast to the health of the worthy president of the European mission. President Penrose was also presented with a dainty purse, containing money for a fine suit of clothes, subscribed by Sister Penrose and the elders of the Liverpool conference, and tendered to him, with their heart's best wishes, in anticipation of his approaching birthday. The president was deeply affected. He thanked the donors for their generous gift; told them of his great love for them, and prayed that all present might prove faithful to the end and be worthy to sit down at the marriage supper of the Lamb. A splendid sociable was afterwards held, at which there was a display of excellent talent. "Delighted" was the expression of all at the close of the evening's entertainment.

Watch Night Service.—A very interesting and memorable watch night service was held at the headquarters of the European Mission, 295 Edge Lane, Liverpool, during the final hours of the old year, 1908. President and Sister Penrose and a large gathering of saints and investigators were present. After singing and prayer, Elder Henry M. O'Gorman, president of the Liverpool branch, made appropriate and encouraging remarks. He exhorted the saints to

to keep near to the Lord, to give no place in their hearts to that which is evil, to pray earnestly for grace and strength to enable them to overcome their weaknesses and all temptations and show to the world that they are children of light. He invoked the blessings of God upon his flock during the coming year. "A retrospect of 1908," was the subject of a very interesting address by President Penrose. He spoke of conditions in Zion and told of the marked improvements that had taken place among the saints there during the past twelve months. The labors of the apostles and other leading brethren among the people in the stakes and wards of Zion had resulted in a more regular and much larger attendance at meetings, and in infusing the spirit of love and unity among the people of God. This unity was manifested in a very telling manner at the last general election, when the saints laid aside their party differences and united in defeating their "friends," the enemy. The hearts of the congregation rejoiced at hearing the venerable president describe the remarkable success which had attended the labors of the missionaries in this part of the Lord's vineyard during the past year. The hand of the Almighty could be very clearly discerned directing His work among the nations. Numerous illustrations of this were given, and the faith of the saints was strengthened on hearing of the marvelous ways in which the Lord had blessed His covenant people and delivered them out of the hands of their oppressors. He rejoiced with his brethren and sisters in being engaged in such a glorious work. Told the saints of his abiding love for them, of his interest in their temporal and eternal welfare, and invoked the favor of heaven upon them during the year about to dawn. A number of choice songs, readings and recitations were given at intervals, and as the bells sounded the death-knell of the old year and the birth of the new the congregation arose and sang with united voice the hymn, "Come, let us anew our journey pursue." Spirited testimonies concerning the goodness of God were borne by saints and elders, after which the doxology was sung and the benediction pronounced. Warm handshaking and "Happy New Year" greetings followed, and the happy company repaired to their homes.

Successful Socials.—Elder M. O. Ashton writes from Glasgow as follows: "We were very much encouraged with the turnout to our annual branch social, which was held here on Monday, the 4th inst. There were fully two hundred and fifty saints and friends present, and they enjoyed themselves immensely. We are pleased in a great measure with the results of our work in this city. Unusual interest has been taken lately in our services, and our congregation is increasing rapidly."

On Wednesday evening, the 6th inst., the elders and saints of the Holloway branch (London conference) gave a very pleasant and

enjoyable sociable, which was attended by about seventy-five people. A splendid program of songs, recitations and instrumental selections was rendered in a very entertaining manner. Refreshments were served by the sisters of the branch. There were a number of non-members present and they, as well as the saints, greatly enjoyed the evening's entertainment. The following afternoon the Sunday School children of the same branch were treated in a similar manner. They had a delightful time.

On the evening of January 1, 1909, a successful social was given at "Deseret" under the auspices of the Mutual Improvement Association and the Relief Society of the North London branch. An excellent musical program was rendered. Refreshments were served in fine style, and a variety of interesting games were played. A splendid spirit permeated the gathering, and everyone present was happy. There were in attendance about two hundred and fifty elders, saints and friends. All had a congenial spirit, and the evening will long be remembered.

The elders, saints and friends of the Grimsby branch held their annual social on Friday evening, the 8th inst. There were one hundred and forty in attendance, among them being President W. E. Stoddard, and Elder King of the Hull branch. A very entertaining program was provided and was executed with credit to all the participants. Refreshments were served, after which the happy company spent some time in playing a series of amusing games. A good fraternal spirit was enjoyed by all.

The saints and friends of the Rochdale branch (Manchester conference) held an enjoyable social on December 25th, 1908, in the meeting room, Crown Chambers, Yorkshire Street. Mr. Henry Peart kindly gave his services as organist. The evening passed pleasantly in songs, recitations, gramophone selections, etc. Refreshments were also served. The proceeds will be used to purchase books for the Sunday School.

On the afternoon and evening of December 25th, 1908, the saints and friends of the Hyde branch (Manchester conference), held their annual Christmas social. The nicely decorated meeting room, a delicious "tea," and a well rendered program of songs and recitations contributed to make the occasion a most pleasant one. In addition the Sunday School presented the primary classes with "rhymery" books, and the members of the Intermediate Class with neatly bound New Testaments.

About fifty saints and friends assembled in Burns Hall, Court Road, Cardiff, in the evening of the 23rd ult., to commemorate the birthday of the Prophet Joseph Smith. An interesting and entertaining program was rendered, and all present enjoyed the service very much. The elders report having found many fair-minded and reasonable people in Wales, who were willing to receive tracts and to purchase books. A number are earnestly investigating our doctrines at the present time.

THE LABORER'S REWARD.

We labor best in life's long day,
When most we labor for the pay
That is divinely given.
The laborer worthy of his hire,
Is he whom angels can inspire
With love sent down from heaven.

Life's labor is not lost to him
Who fills his cup of life to brim,
With love's own satisfaction;
Or seeks in toil to realize
The joy of labor's perfect prize,
The prize of art's perfection.

No man can pay the fairest price
Of loves most willing sacrifice;
No human hire rewards us:
But we have in the strength and joy,
Which others gain in our employ,
The best that life affords us.

Life's true reward is in itself.
Without the gain of sordid pelf—
It is the joy of living!
No pay in gold or honor rare
Is compensation to compare
With just the joy of giving!

J. J. G. GRAHAM.

DIED.

RIPLEY.—At Glasgow, December 17th, 1908, Lottie Ripley, aged 22 years. Sister Ripley was a faithful Latter-day Saint.

SHAW.—At Drighlington, Yorkshire (Leeds conference), on the 23rd ult., Arthur Shaw, aged fifty years. The deceased was for fifteen years a staunch and faithful Latter-day Saint. He was a local elder in the Batley branch, superintendent of the Sunday School, an energetic Church worker, and a respected citizen of the community.

NURSE.—At Grimsby, December 28th, 1908, Arthur James Nurse, aged three and one half years. The little one was a member of the Grimsby Sunday School.

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